

A
S E R M O N

Preached before the
Incorporated SOCIETY
FOR THE
*Propagation of the Gospel in
Foreign Parts;*

AT THEIR
ANNIVERSARY MEETING
IN THE
Parish-Church of St. MARY-LE-BOW,
On FRIDAY, *February 17, 1737-8.*

BY
THOMAS Lord Bishop of *BANGOR.*

L O N D O N:
Printed for J. and J. PEMBERTON, at the *Buck,*
againſt St. *Dunſtan's* Church, in *Fleetſtreet.*
MDCCXXXVIII.

Bow-Vestry,

February 17, 1737-8.

*At the Anniversary Meeting of the Society
for the Propagation of the Gospel in
Foreign Parts.*

A Greed, That the Thanks of the
SOCIETY be given to the Right
Reverend the Lord Bishop of *Bangor*,
for his Sermon Preached this Day before
the SOCIETY, and that he be desired
to Print the same.

David Humphreys, Secretary.



MATTHEW Chap. XI. Verse 5.

*And the Poor have the Gospel preached
unto them.*



ST. *John* is represented in the Gospel, as the Messenger and Fore-runner of our Blessed Saviour, sent to give notice to the *Jews*, and prepare them for the Reception of that extraordinary Person, who had for a long Time been expected, and at that particular Time was so, with more than ordinary Attention, under the Character of the *Messiah*.

St. *John* was a Man of great Austerity of Life, and the Purport of his Doctrine was *Repentance*; the necessity of which, he inculcated from the Argument of the near approaching of *Christ's* Kingdom, whose Foundation was to be laid in Holiness and Integrity of Life. By the freedom of his rebukes at the Court and upon the Person of *Herod*, he had drawn upon himself

the Displeasure of that wicked Prince, who, at the Solicitation of a lewd Adulteress, threw him into Prison, where, in a little time, he put an end to his Life. Before his Death, the Report of the Doctrine and Miracles of *Jesus* had reached him; and therefore, from the Prison where he was, he sent two of his Disciples to enquire from the Mouth of Our Lord himself, more for their Instruction than his own, whether, “ He “ was the Person that was to come, or whether “ they were to look for another”. — *The Person that was to come*, i. e. the *Messiah*, the Desire and Expectation of the Nations, peculiarly, and as it were proverbially, distinguished under that Title. — This was the Question, the Answer to which was given, not in a direct and positive manner, but, as the Importance of it required, in such a large and instructive way, as should preclude all manner of doubt about the Truth of it;— representing in as few Words as might be, the *Character* of our blessed Saviour, and intimating its perfect Correspondency with what the Prophets had foretold concerning him; so that at the same Time that he asserted, he thought fit to prove the Divinity of his Mission: For *Jesus* answered and said unto them, “ Go and shew *John* those “ Things, which ye do hear and see, the Blind “ receive their sight, the Lame walk, the “ Lepers are cleansed, and the Deaf hear, the
“ Dead

“ Dead are raised up, and the Poor have the
“ Gospel preached unto them”. As if it had
been said ; you want to be assured of the Truth
and Certainty of my being the *Messiah*; — I am
that extraordinary Person, and ye yourselves
may observe, if you please, from what ye hear
me preach, and see me do, that I give most plain
and irrefragable Proofs of my Mission: My
Doctrine and my *Works* bespeak my Character,
one very *distinguishing* mark of which is, “ That
“ the Poor have the Gospel preached unto them.

This is the *Connection* of the Text, of which I
have taken upon me at present to consider the
significancy and *import* : For this must be looked
upon, as one very remarkable Characteristick of
the Goodness of our blessed Saviour, and the Ex-
cellency of his Religion, That it is calculated
for the *common* Use and Benefit of the World ;
like the Light of the Sun, diffused with universal
Equity and Munificence, and, though made up
of the most precious and valuable Truths, yet
all communicated with free Grace and Bounty ;
not perplexed, as the greatest part of the Law of
Moses was, by a vain and haughty Casuistry ;
not confined within the Studies of Philosophers,
or locked up in the Cabinets of Princes ; but dis-
persed abroad for the common Instruction, and,
if they will follow it honestly, for the common
Happiness of the Poor and the Rich, of the
Ignorant

Ignorant and of the Learned, "The Poor have "the *Gospel* preached unto them."—Such is the Excellency of the Christian Doctrine, and such the Condescension and Integrity of its Teacher, that his Religion is accommodated to the Use and Understanding of the *poorest* People—Persons of that low and despised Character, that they had hitherto by the *Jewish* Teachers, the perfidious Guardians of the Laws of *Moses*, and in almost all the Instructions of the Philosophers, been thought either unworthy or incapable of good Information: For, except in some few Instances, where there was a more than ordinary natural Strength of Understanding, the Grofs of the common People were kept in almost impenetrable darkness, as to the great Truths of Religion; knew nothing at all of the Nature and Being of God, and as little consequently of the true Principles and Obligations of Moral Vertue: Not that the World was altogether without Light in those momentous Points, or that the Minds of Men were rendered incapable of comprehending them; but Superstition and Idolatry, the Parents of bad Morals, were the reigning Corruptions; and they who saw through the Folly and Wick- edness of those Practices, either through Pride and Interest would not, or through Fear and Weakness of Mind dared not communicate their Knowledge. It appears to be the Design of
God

God therefore, in his own time, by the Sending of his Son, and the Dispensation of his Gospel, to break thro' these Corruptions, to inform and raise Human Nature, to assist, and as it were, rekindle the Light of Reason, to clear up, and defend and propagate true Religion all over the World; and that not for the Instruction of the wise and great Men in it (who were in Possession, it may be, already of very important Truths, but either made no use of them, or, but a vain one, while their Practices contradicted them); as of the Poor and Low and Humble, whose natural Capacities were as good, and whose Hearts, at least, as honest, as of the highest and most learned: The Poor had the Gospel preached unto them; There was nothing in that System of Religion, that was crafty and self-interested, was dark and abstruse, that was, in the main Design of it, too refin'd for common Understanding; but, as it consisted of honest, and clear, and rational, and practicable Precepts, it was communicated freely to those, for whom it was design'd, and that was the whole World.—The Wisdom of its Instructions was so plain and strong and convincing, that they were neither *below* the Care of the *wisest* Men, nor *above* the Use and Comprehension of the *meanest*: The Poor, &c.

I propose, in considering farther this one peculiar Advantage of the Gospel (no Religion before

fore it having made that Provision for such general Instruction), to dispose my Thoughts under these three Heads which follow.

I. To consider, what it was that was preached to the Poor under the Character of the Gospel.—For it is mentioned here as a very extraordinary Privilege, and what deserved to stand in the Rank with the most miraculous Acts, of our Saviour's Goodness to Mankind, such as giving Limbs to the Lamè, Hearing to the Deaf, Sight to the Blind, and Life to the Dead.

II. Where lay the particular Reason and Advantage of the Gospel being preached to the Poor.

III. Reflect with what Advantages in general, in point of Instruction and the Enforcement of true Religion, this admirable Dispensation was communicated.

THESE Considerations dispatch'd, there will be room perhaps for one or two useful Inferences, not unsuitable, I will hope, to the Occasion of our present Assembling.

And, *First*, I am to consider, what it was, that was preached to the Poor, under the Character of the Gospel; and that, if we peruse the sacred Records, beyond all Controversy our best Direction, will be found to consist, in the main, in these great Points, which follow: The Knowledge

ledge and Worship of the true God, — The Divinity of our Saviour's Mission, — a clear and certain and consistent Scheme of Moral Duty, not itself newly discover'd, but vindicated from Error and Corruption, and false Casuistry; represented in its pure Agreements with the Dictates of Natural Reason, and further recommended and enforce'd by new Arguments and Motives; and, as an Addition to all this, the great Doctrine of Mercy and Forgiveness of our Sins, thro' the Mediation and Redemption of Christ Jesus.

The Knowledge and Worship of the true God was the first point of Instruction, and the Foundation of the Christian Doctrine: For they were not only the ignorant and stupid Vulgar, who had given into the Practices of Idolatry, but the Corruption reach'd a great deal farther and higher; as the Apostle intimates in his Epistle to the *Romans*, That the Professors of Wisdom were Fools in that respect, and had "chang'd the
" Glory of the incorruptible God into an Image
" made with Hands, like to corruptible Man,
" worshipping the Creature more than the Creator:" And the same Apostle, observing, when he was at *Athens*, the politest City of the Heathen World, that all their Religious Duties were degenerated into the foulest Idolatry; *begins* his Instructions to them, with Declarations

B

of

of the true God, that made the World, and all things in it.

And this is the plain Doctrine of the Gospel upon this important Head — That there is but One God ; That he is Good, All-powerful, All-wise, the Maker and Governour of the World, of a pure and spiritual and invifible Nature, whose Worship confifts in Prayers to and Praises of him, and in a fincere Love of and Obedience to his Commands, and, fo far as our Natures will admit, an Imitation of his high Perfections.

The Divinity of our Saviour's Miffion is another great Point in Christianity, and it ftands prov'd in the Gospel, from the Correspondency of his Character, and the Time of his Appearance to what the Prophets had foretold concerning him ; from the Purity and Goodnefs of his Doctrine ; from his Miraculous Actions (the plain Effects of Mercy and Power in conjunction ;) from his Birth, his Life, his Death, his Refurrection and Afcenfion ; all together amounting to the cleareft Demonftration, That he was the Mefiah, the long-expected Prophet, the great High Priest, the King of *Israel*, the Saviour of Mankind, the beloved Son of God fent from the Bosom of his Father.

We are further instructed in the Gospel in a very plain and rational Scheme of Moral Duty, fuited to every Man's Underftanding, and to all
the

the several occasions of human Life, and recommended to us, in many strong and amiable Pictures, as the most beautiful scheme of Action, most wise and reasonable, and, what is beyond every other Argument, as agreeable to the Will and Commands of our great Creator. — A scheme of Morals, not made up of many new Discoveries; though it may perhaps be justly called a new Discovery, that true Religion did indeed consist in the practice of Moral Vertues: But admitting that the Gospel Instructions on that head were not new, but the dictates of natural Reason, it was a great Thing for the World, that such Religion was taught and made plain universally:—That the Labour of Enquiry was prevented, and every Man had his Duty laid before him in a short and intelligible manner, and the Practice of it enjoined by the Authority of God.

It was not the Design of Christianity certainly, to make a new Creation in a literal Sense, but to restore Men to that rectitude of Mind and Manners, which was the purpose of the Old one; for Men are naturally formed for the Practice of Virtue, and, without it, cannot possibly be happy: The Gospel therefore does not alter the Nature of Virtue, but establish its Practice, by assuring us that God is pleas'd with it; and will, by the secret workings of his Spirit, assist good

Men in the Performance, and has made such Provision for the Reward of it in another World, that it is become, not only our reasonable Duty, but under all Circumstances, even of the greatest distress, most eligible and advantageous to us.

It was before a matter of much difficulty to understand what was properly Religion; so obscur'd and blended it was with the corrupt Additions of Men: Our Saviour purified it, taught Men what it was, and how to value it; and, to guard against the bad Practices of designing or superstitious Men, added but two positive Duties; and those of very plain and easy Significancy, and, in their Design and Operation, perfective of the Christian Life.

Add to all this, that other great Doctrine of the Gospel, upon which all our Expectations of future Happiness seem to turn, and that is, the Mercy and Placability of the Deity, who, tho' he is of purer eyes than to behold Iniquity, has yet assured us, that if we endeavour faithfully and sincerely to do his Will, and, thro' human Frailty, fail in the Performance; thro' the Mediation and Redemption of Christ Jesus, he will consider and compassionate, and forgive our Miscalriages. And this must be look'd upon, as a very extraordinary Act of Grace and Bounty to his Creatures, That God, in the Person and by the Doctrine of our Saviour, should find out a way

way to save us from the Dominion, and, if we are not wanting to ourselves, from the Guilt and Punishment of Sin. — It is this peculiar Privilege perhaps, which is the principal Reason, why the Gospel is describ'd in very high and triumphing Expressions, “ Glad Tidings of Salvation, “ Joy to all People, Peace on Earth, and Good- “ Will towards Men ;” and why the Great Author of it is stil'd the Mediator, the Redeemer, and the Saviour of the World. And thus much for the *Substance* of the Gospel Doctrine ; It consists in the Knowledge and Worship of the true God, — in establishing the Divine Mission of our Saviour, — in giving a plain and clear Rule of Duty, enforc'd in its Practice by new and better Encouragements than Men were before acquainted with, or convinced of ; — in the Addition of two most wise and significant Institutions, the Badges of our Profession, very natural Memorials of our Obligations to our great Master, and powerful Motives to Obedience ; and in the Assurance of having our Sins pardon'd by the Mercy and Intercession of our Redeemer.

I proceed to consider,

2dly, What peculiar Reason and Advantage there was in it, That the *Poor* should have the Gospel preach'd unto them : For, as it was a Dispensation design'd for the whole World, and
God

God is no respecter of Persons, why, in communicating so considerable a Benefit, is any Distinction made between the Poor and the Rich? To this it may be answer'd, That, considering the State of the World in our Saviour's Time, The Poor stood most in *need* of the Gospel, and were most *disposed* to embrace it.

First, The Poor stood most in *need* of the Gospel, I mean in point of Information, for, with regard to Life and Manners, it is another Question. — But, in point of Knowledge, it is probable, it is indeed certain, That what Light there was in the World, shone chiefly upon the higher Parts of it, while with respect to the lower, the People sat in Darkness, and their Knowledge was as mean as their Condition.

The *Jewish* Doctors, the unworthy Representatives of *Moses*, had concealed or eluded the best Part of his Religion, and, in our Saviour's time, had dress'd it up in so ridiculous a Garb, and so little consulted the Honour of the Deity, the Credit of their Legislator, and the Good of Mankind by their Interpretations of it, that they drew upon themselves the severest Rebukes from that Divine Teacher: He often calls upon them, and always for their Faults; For indeed the Religion, which they taught, was such, that a wise Man could not but condemn it: It was hardly possible

possible, but that the Meanest must be led to entertain very low and unbecoming Thoughts of God himself, whom they represented as its Author.

And then for the Philosophers, the Repositories and Masters of Knowledge in other Parts of the World, their Conversation, if they liv'd at all in Society, lay chiefly at the Courts, or in the Company of the Great Men, and they were commonly too proud to instruct the Vulgar; — neither indeed, considering the Power of Superstition, was it safe for them to do so, unless they had had Honesty enough, which very few of them had, to venture their Lives for the sake of Truth: This courageous Integrity was not indeed to be expected from Men, who considered Truth, when they hit upon it, rather as Matter of Amusement to a speculative Mind, than as the Foundation of vertuous Practice. Besides, they themselves were many of them in the dark, and had so puzzled and perplex'd the clearest Truths, that Men in low stations of Life and common Capacities wanted both the Understanding and the Leisure to attend their Lectures.

It appears by their Writings, that there was indeed a great deal of fine Sense and admirable Instruction among the Heathen Philosophers; but still it appears too in the History of their several Nations, that the *Gross* of the common People were not at all the better for them. They
were

were kept in the Duties of their several Station^s by the Polity and the Severity of Laws, and were obliged to be punctual in their Religious Worship, that is, in all the Tricks and Practices of Idolatry; but were entirely ignorant of the True God and the nature of his Worship, of his Providence and Government over the Moral World, of the Beauty and Reasonableness and Consequence of a vertuous Life: And tho' they might have some dark and perplexing Fears (constitutionally annex'd to their very Being) about another World, yet that natural Apprehension seems to have been an Instrument only in the Hands of their Priests to support the Reverence of their false Deities; was seldom or never applied to the Service of Moral Vertue, and, where it was, had no certain and regular Effect upon their Lives and Conversations. Of all this, I think, we may in some Measure see the Proofs in the present Circumstances of the Heathen World, the Image and Resemblance of the Old one, and from the same Reflection be convinc'd, that, for the Service of the lower People, who make up the bulk of Mankind, no way could so effectually inform their Minds, and correct their Practices, as the delivery of so clear, so wise, so good a Religion as the Christian, communicated by so disinterested, so condescending, so perfectly

ly holy and unblameable, and so great a Person,
as our Saviour Christ Jesus.

Secondly, The Poor had the Gospel preached unto them, because they were, upon the whole, best disposed to receive it. The higher Part of Men, it must be owned, had the Advantage of them in this respect, if their Tempers had been suitable to their Knowledge; but all the Advantage, which they had from thence, was lost in the Corruption of their Manners. For, usually speaking, they were proud, and vain, and luxurious, had an Interest in the Establishment of Idolatry, and had, many of them, abused their Knowledge, and formed to themselves a Set of loose and Atheistical Principles, to justify their loose and Atheistical Practices: So that they were very unlikely to be wrought upon by so honest and pure a Scheme of Religion as the Christian, which would more probably make its Progress among Men, who, by the Circumstances of their Station, were low and humble, placed out of the Opportunity and Temptations to Luxury, ignorant indeed of the true Religion, but not Enemies to it, or engag'd, by any Interests, to oppose its Progress,— whose Unhappiness it was to be led blindfold into the common Corruptions, but who had no hand in introducing or supporting them. Here, I say, there was more room for the true

C

Religion

Religion to take effect, than among the Designs and Prejudices of the Great Ones; and Men, of this Temper and Station, would naturally fall into a good Opinion of a Religion, which was so different from the slavish Corruptions of Heathenism, and proceeded from an Author of so holy and divine a Character: To them it was a very uncommon Favour to be so considered, as they were by our blessed Saviour; and it could not choose but raise the Attention and Gratitude of the Ignorant, but honest Vulgar, when he cleansed their Lepers, gave Feet to the Lame, Eyes to the Blind, Ears to the Deaf, and the Gospel to the Poor.— This was exceeding gracious and wise in our blessed Saviour; the Poor most wanted his Information and Assistance, and were most likely to attend to and follow his Instructions, and therefore to the Poor he imparted them. I proceed to consider,

Thirdly, in general, the Advantages with which the Gospel was preached, and of what Use it was to the World in point of Information. Now this has in a great measure appeared from what has been mentioned already, as the Substance of the Christian Doctrine: For, he that knows any thing of the State of the Heathen World, when our Saviour appeared in it, will very easily persuade himself of what Advantage it was to have the
the

the Christian Knowledge propagated among Men. For to make an Estimate of the Benefit of this great Dispensation, we are not so much to consider how great a Part of it was knowable by the Light of Reason, or how much actually was known by Heathens of superior Honesty and Understanding, but what was the Case with the Body of the common People.— Here, therefore, we will fix our Foot, and from this Point of View, take a Prospect of the Heathen World; and consider, whether it was not a most amazing Instance of the Goodness of God to Men, to send his Son into the World upon so important an Errand as the Gospel, to revive the Knowledge, and instruct the most ignorant in the acceptable Worship of the true Creator; — to lay before them a clear and full Scheme of Duty, confirmed by its own Reason, by the Authority and Miracles of its Teacher, and illustrated by his Example; recommended by the Promise of God's Grace and Assistance, and enforced by the weighty Sanctions of another World; — and to satisfy Men, moreover, of the Mercy and Placability of the Deity, whose Goodness tempered his Severity and Justice, and had found out a Way by the Mediation and Death of Jesus, to pardon the Frailties and Infirmities of human Nature.— This, surely, was a Scheme of Religion, full of very comfortable and useful Reflection to Men, who

lived under the Sense of Sin, and the Horror of Guilt and Punishment, but saw no Way to get out of it; — who had no Notions at all, or very uncertain ones, of a future Life; not enough, if rightly applied, to keep them steady in the Practice of their Duty, or to support them under the Adversities of the World; — who saw even their Moral Duty very imperfectly:— Nature, indeed, had marked out the great Lines of it, and Magistracy supported the Face of the Social Virtues, but the Purity and Perfection of a virtuous Mind, as, under the Inspection of an all-seeing Judge, the Foundation of a virtuous Course of Action, was little thought of, or insisted on, among the Vulgar; who, being ignorant of the true God, had all their religious Attention directed to the Rites and Service of the false Ones.— Surely, therefore, if this was in Fact the Case of the Gentile World, the Christian Religion was a vast Advantage, and might, with great propriety, be called, ‘a Light shining in a dark Place;’ dark, not by the appointment or thro’ any Defect of Wisdom and Goodness in the Creator, but thro’ the Perverseness of Men, who had made a shift almost to extinguish ‘that Light, which lightneth every Man that cometh into the ‘World’. For Christianity was an Advantage, not so properly to Reason, as to Men; and, if the antient Apologists may be credited, the Effect,

fect, which it had upon Mankind, was very wonderful. — The Benefit is now grown common, and Men are almost insensible of the Change; but, when the Gospel was first preached to the Poor, it drew the World after it, and made a most surprizing Alteration, both in the Knowledge and Manners of Men. From whence it is very natural to make such Inferences as these which follow.

First, That, considering the deplorable State of the World, when it appeared, and the miraculous Effects it was attended with in its preaching, we are exceedingly beholden to the Grace of God for the Light of the Gospel.

It must be said indeed, before the Gospel Dispensation, and in every Age of the World, Men had their Reason to guide them, which, if faithfully followed, would have directed them to the Knowledge of the true God, and of true Religion. — But this in Fact was of small Avail, and, whatever was the Cause of it, Reason had lost its ground, the Knowledge of the true God was obliterated, and, consequently, of true Religion. God, therefore, was graciously pleased to interpose by an extraordinary Revelation, and to make an easy and universal Discovery of the important Things in Religion; — most of them perhaps deducible from Reason, but with great Difficulty

Difficulty and Application, more than the ignorant Part of Mankind could employ about them, and more than the corrupt Part would.

The Gospel-Precepts of Life are no other than reasonable Precepts, it is confessed ; but the Favour of God to us is not the less remarkable surely, nor less the subject of our Gratitude, because he enjoins nothing else by Revelation, in point of Practice, but what Reason and Interest would make our voluntary Duty : This one Circumstance is proof to Demonstration, That Christianity is a pure and genuine Religion, derived from the same Fountain, with our Being and our Reason. This therefore must be insisted on as a most weighty Argument to us, to be thankful to God, to obey his Gospel ourselves, and promote its Influence over others ; and not, as some foolish Professors of Wisdom do, sit down and raise Difficulties about the particular Time of its Appearance, and the small Extent of it, in the present Situation of the World, and other Things of that nice and impertinent Enquiry, and then to quarrel with the Dispensations of God, because we cannot solve all the Difficulties which attend them. Whatever Nations are at present without the Gospel, or however long it was, before its Propagation among Men, this we are very sure of, That we have it : and are we fretful and uneasy, that God has favoured us with so distinguishing a Privilege ?

lege? There is no End of satisfying this captious and discontented Humour.— Now that we enjoy the Gospel, and owe more, much more, in point of Knowledge, to its Discoveries, than we are well aware of,— There is nothing in it, we cry, but what is reasonable; the main concerning Truths of it are as old as the Creation; It is but a Republication of the Law of Nature:—Why then this expensive and needless Dispensation, and why so much Pains taken to inform us, of what we might have known as well without it? Admitting all this to be true, which indeed is a false and partial Account of Christianity, we must yet observe;

On the other hand, Had God not interposed, but left the World involved in Darkness and Idolatry, if the same Objectors had lived in that woeful State, and had had Discernment enough to be sensible of the Difference, How would they have exclaimed against the Hardship of it, That since the Thing was so easy to be effected, the Deity should not condescend to inform and illuminate the Minds of Men, to teach them what he was, and in what Manner to be acceptably worshipped, what End and Purpose he created Man for, what was their Duty while they lived, and what would become of them, when they died.— Why, this very Thing God has condescended to do in the fullest and most expressive Manner,

Manner, and yet Men are not satisfied—What is Perverfeness, if this is not so? It is the very Temper, which our Saviour censured in the *Pharisees*, comparing it to the Frowardness of Children, whom neither Mirth nor Seriousness could please—a Conduct pardonable indeed in Children, but an huge Reproach to Men, and an Argument how much even our Penetration and Understanding may hurt us, when it is not under the guidance of Modesty and a due Submission and Resignation to the Ways of Providence. Considering the Nature and Tendency of our Saviour's Doctrine, it were hardly to be conceived, that ever there should have come a Time when it should be made a Question, whether the Wisdom and Goodness of God was not most apparent in providing, That the Poor had the Gospel preach'd unto them.

Secondly, Hence we may be taught to pass a just Judgment upon the Iniquity of the *Roman* Church, and how much their Practice tends to defeat the Designs of Providence; in shutting up the Holy Scriptures, where they can do it, in an unknown Tongue; denying the People the Use of that living Water; and, instead of solid and useful and Christian Doctrines, amusing them with lying Legends, idle Tales, and fruitless Mysteries. No Thanks to these faithless Stewards of the Gospel, that the World is not sunk again into Barbarism

Barbarism and Idolatry--- a Thing in Fact, so far effected in their Communion, that the strongest Argument of the Ineffectualness of the Christian Doctrine, to support the true worship of God, is taken from the prodigious Ignorance and the very monstrous Absurdities practis'd in their publick Service. And the best and strongest way to answer this Objection is to appeal from their Practices to the Tenor of the New Testament, and from thence demonstrate, That the Fault does not lye in the Doctrine of Christ Jesus, but in the Wickedness of those, who will not suffer the Poor either to read or to hear the Gospel, till they have garbl'd and corrupted it. So that tho' the Men of that Communion do pretend, as an Argument of their being the true Church of Christ, that they can work Miracles, restore the Lame, give Sight to the Blind, and Hearing to the Deaf, yet so modest they have always been, as to omit laying claim to this other more Infallible Mark than all the rest, That the Poor have the Gospel preached unto them.

But the Time reminds me to hasten to my last Inference, in which I would recommend to your Approbation and kind Assistance, the Design of these our charitable Assemblies, in which we endeavour the Success and Propagation of Christianity, which was first establish'd by Miracle, and has since been supported and spread

D

abroad

abroad by Teaching, assisted by the Grace of God.

The Christian Religion is a most compleat and perfect Institution, the Means which the Wisdom of God makes use of, to instruct and save the World; and therefore it would be great Unmercifulness in those, who understand it themselves, not to communicate such useful Knowledge: — Knowledge, that is not calculated to amuse or entertain us, or to provide for the little Purposes of a short and transitory Life, but whose Views reach a great deal farther, making Men wise unto Salvation, and securing the great Interests of another State.

Stupidity and want of Understanding is a great Misfortune, more especially in Matters of the highest Consequence, as the Things of Religion are; and since the true Way to love God is to know him, and the best Argument for the Practice of Religion is to understand it, it is a Point of most excellent Charity and Mercy to inform the Minds of Men, and to let them into the Reason and Beauty of Religion, the Wisdom and Power and Goodness of God, and his unbounded Love to Men in particular by the most gracious and merciful Dispensation of his Gospel.

It behoves us therefore, it concerns us highly, wherever we plant our Colonies and transfer our
Form

Form of Government, to take particular Care to sow the Seeds of our good Religion, the natural and providential Pledge of their Success and Duration: For besides the Arguments and Motives to this Duty from common Mercy and Humanity to the Blind and Vicious, — From the express Command of our Saviour, — From the Principle of Gratitude, to the Inhabitants of these fine and fruitful Regions, by whose frugal and painful Industry, this our native Country, the Mother of us all, receives great Strength and Riches. — I say, besides these Motives, we should consider (and that perhaps may please us better) that it is a Matter of worldly Interest and Advantage: For every Convert to Christianity, or Member secured to our Establishment upon Gospel and Protestant Principles, is a Friend to our Country and Government, as well as to our Religion; an Argument that ought exceedingly to weigh with us, when we consider the indefatigable Zeal of Popery, both at home and abroad, in propagating the shameful Cause of Tyranny and Superstition.

The Means of our fulfilling this Duty are such as the Providence of God permits to us, and such, as for a long Course of Years have been successfully pursued by this wise and good Society, and will, we hope, continue till its noble Ends are answer'd. — We pretend not to Mi-

racles (we leave the Pretence of them to a Church, which has nothing else to support its corrupt and foolish Doctrines, but such bold and impious Falshoods) but every thing that can be done by the honest Industry of Christian Men, under the Influence of God's Grace and Providence, is endeavour'd to be done by us.

It seeming now that Miracles are ceas'd, the Props of the Infancy of Christianity, (left, in its maturer Age to support it self by its own Strength and Reason;) the true Secret of maintaining it, and farthering its Propagation, is to preach it upon the Plan and Authority of the Gospel only, to recommend it in the Spirit of Meekness, joining to the clear Force of Reason, the honest Arts and Insinuations of gentle Persuasion; and illustrating it, by that which gave our Saviour himself a great Part of his Authority, and to which he more than once Appeals, the pure and shining Example of a good Life.

— That is indeed the *enchanted* Argument, and without it, tho' we talk never so much of being civiliz'd, and boast of the high Privileges of our Religion, an understanding Heathen will condemn and deride us. The plain Truth is, and we must not disguise it; the chief Obstruction in the Conversion of barbarous Nations, and what Miracles themselves could not surmount, arises from the bad Lives of Christians: For when an honest

honest Savage observes the Cruelty, the Fraud, the Falshood, the Lewdness and Intemperance of Christians, it is a very natural Effect, and what one must excuse, if not commend in him, if he scorns to be converted by such Men, and wraps his own Religion more close about him. Christianity is more the Religion of the Heart, than of the Head, and the Excellence and Majesty of it consists in the Reasonableness and Simplicity of its Doctrines, productive of an innocent and useful, and pious Life. Agreeably to this Notion of it, our Saviour here directs his Doctrine to the Poor, and speaks of that Circumstance as its best Recommendation. From whence we may be sure, it must be free of Superstition, against which they needed Caution and Instruction most — disentangled from the subtleties of Controversy, of which, *happily* for them, their Heads were quite incapable, and consisting of such Things only, as would make them better Men, more useful in their several Families, and better Citizens of the World.

And therefore, if in all our endeavours to propagate it, we govern ourselves by this plain and honest Rule; and teach nothing for Christianity, but what God, by Christ, has made so; bid Men live, for instance, under a just Sense, and lively Faith in God their Creator and Preserver, — In Jesus Christ the Righteous, their Redeemer and Advocate, — In the Holy Ghost, their Comfort-

er

er and Sanctifier, and Reverence and Obey the Laws of the Holy Gospel, as the wise Occomy and Method, which the Providence of God has chosen to instruct and save Mankind; there is no question to be made, but in God's good Time it will meet with its desired Success;—not spread perhaps with the noise and ostentation of Imposture, but, like the pure Gospel at its first Propagation, silently, secretly, and effectually, diffuse its influence through the World.--

And who knows, but future Times may by Experience ~~silently, secretly, and effectually~~, find a singular Providence in this Charitable Work of ours, and we may now be providing a Refuge for true, though distress'd, Christianity in a distant World, if God, in the just Punishments of his Administration, should remove its blessed Influence from hence.

T H E E N D.





A N
A B S T R A C T
O F T H E
P R O C E E D I N G S

O F

*The Incorporated Society for
the Propagation of the Gos-
pel in Foreign Parts.*

From the 18th of *February* 1736, to
the 1st of *February*, 1737.



THE Society, pursuant to the Pow-
er granted them by their Charter,
have since their last Anniversary
Meeting, elected the following
Gentlemen into their Body: The
Reverend Dr. *Cartwright*, Arch-
deacon of *Colchester*, the Right Reverend *George*
Lord Bishop of *Carlisle*, the Reverend Dr. *Tenison*,
Chancellor

Chancellor of *Oxford*, the Reverend Mr. *Tittle*, the Reverend Mr. *Dudley*, Archdeacon of *Bedford*, the Rev. Dr. *Henry Johnson*, Chancellor of *Landaff*, the Reverend Mr. *Joseph Hill*, Chanter of *St. Davids*, the Reverend Mr. *Cutts Barton*, Rector of *St. Andrew's Holbourn*, the Reverend Mr. *Robert Blewitt*, the Reverend Mr. *Thomas Williams* of *Mathyr*, Prebendary of *Brecknock*, the Reverend Mr. *Julius Deeds*.

The Benefactions contributed towards enabling the Society to carry on the pious Designs for which they were incorporated, and which have been received by their Treasurer between the 28th of *January* 1736, the Day of the Date of the Audit of the Accounts of the Society for that Year, to the 31st of *January*, the Day of the Date of the last Audit, are as follow :

The Treasurer acquainted the Board, that he had received a Legacy of a Hundred Pounds, bequeathed by Mr. *Isaac Moate*. Also Two Hundred Pounds, Irish Money, remitted by the Lord Bishop of *Cloyne*, being a Benefaction from an unknown Hand. Also One Hundred Pounds, being a Benefaction from Mrs. *Dionysia Long*, by the Hands of the Reverend Dr. *Hales*. A Benefaction of one Guinea, from *Graves Martin, Esq.* by the Hands of the Reverend Mr. Archdeacon *Knight*. Also Twenty Pounds from a Person who desires to be unknown, by the Hands of Mr. *Odey*, of *Islington*. Also a Legacy of One Hundred Pounds, bequeathed by Sir *John Philipps*, Baronet. Also Two Hundred Pounds, a Benefaction from the Reverend Mr.

John

John Needham, of *Westbourn* in *Suffex*. Also Six Pounds Sixteen Shillings and Six Pence, Benefactions from several Persons who desire to be unknown, by the Hands of Mr. *James Bate*, of *Asbby-Delazouch*. Also Four Guineas, a Benefaction of the Reverend Mr. *Charles Hawtry*, Sub-Dean of *Exeter*. Also a Legacy of One Hundred Pounds, bequeathed by Mrs. *Mary Grainger*. Also Five Pounds a Benefaction from the Reverend Mr. *Needham*, of *Westbourn* in *Suffex*, by the Hands of Mr. *James Bonwicke*. Also Three Pounds Ten Shillings, from a Lady who desires to be unknown, by the Hands of the Reverend Mr. *Hotchkis*. Also a Benefaction of One Hundred Pounds, from Mrs. *Mary Walsbam* of *Peterborough*, by the Hands of the Lord Bishop of *Peterborough*. Also One Guinea, by the Hands of Mr. *Ellis*, from a Person who desires to be unknown. Also a Benefaction of Five Guineas, from a Person who desires to be unknown, by the Hands of the Reverend Mr. *Poole*. Also a Benefaction of Ten Pounds, from a Gentlewoman, who desires to have her Name concealed, paid to the Right Reverend the Lord Bishop of *Sodor and Man*, and remitted to the Reverend Mr. *Wilson*. Also a Benefaction of Ten Guineas, from a Person who desires to be unknown, by the Hands of the Lord Bishop of *Rocheſter*. Also half a Guinea, from a Person who desires to be unknown. Also a Legacy of Fifty Pounds, bequeathed by Mr. *Thomas Milner*, late of *Boxhill* in *Suffex*, by the Hands of *John Collier*, Esq. Also Ten Guineas, a Benefaction from

E

the

the Reverend Dr. *Morgan*, Canon Residentiary of *Hereford*, by the Hands of the Lord Bishop of *Hereford*. Also Two Pounds, a Benefaction from the Reverend Mr. *Carey*, of *Bristol*, by the Hands of Mr. *Thomas Barwick*. Also Four Guineas, a Benefaction from the Reverend Mr. *Hawtrey*, Sub-Dean of *Exeter*. Also Nineteen Pounds Four Shillings, remitted by the Reverend Mr. *Bradley*, Residentiary of *Tork*. Also Seventeen Pounds Three Shillings and Six Pence, being Benefactions from several Persons as follows, remitted by the Reverend Mr. *Fenwick*, of *Hallaton* in *Leicestershire*, a Guinea from a Lady who desires to be unknown; Five Guineas from Lady *Pickering*; One Guinea from a Gentlewoman who desires to be unknown; Two Guineas from another Gentlewoman, who desires to be unknown; One Guinea from Lady *Palmer*, of *Carlton*; Half a Guinea from Mrs. *A. Palmer*; A Guinea from Mrs. *Fenwick*; Three Pounds from Mrs. *Bewick*; Two Guineas from the Reverend Mr. *George Fenwick*. Also a Benefaction of Six Guineas, from a Person who desires to be unknown. Also Half a Guinea, from a Person who desires to be unknown, by the Hands of the Reverend Mr. *Casberd*. Also Twenty-five Pounds, a Benefaction from a Person, who desires to be unknown, and paid to the Lord Bishop of *London*, by Mr. *Cornelius Lloyd*. Also Two Guineas, from the Reverend Mr. *Archer* of *Hitcham*, in *Bucks*, by the Hands of the Reverend Dr. *Berriman*. Also One Hundred Pounds, a Benefaction from Mrs. *Elwes*, of *Chiswick*, by the Hands of Mr. *Charles Randolph*.
Also

Also One Guinea from the Reverend Mr. *Fletcher*, and Half a Guinea from Mr. *John Bowers*, by the Hands of *Rowland Cotton*, Esq. Also a Benefaction of Fifty Pounds, from a Person who desires to be unknown, reported to the Society by the Reverend Dr. *Berriman*.

The TREASURER hath likewise received since the 31st of January, the Date of the Audit of his last Account, and at the last Anniversary Meeting, the following Benefactions :

A Benefaction of Two Guineas, from a Gentlewoman who desires to be unknown, remitted by the Reverend Dr. *Hales*, and paid by Mr. Archdeacon *Knight*. Also a Guinea, from a Person who desires to be unknown, by the Hands of Mr. *John Everell*. Also One Guinea, from a Person who desires to be unknown, by the Hands of the Reverend Dr. *Berriman*. Also One Guinea, from the Reverend Mr. *Wrey*, of *Tavestock*, in *Devonshire*; and another of Two Guineas, from the Reverend Mr. *Morrison*, of *Torrington*, in *Devonshire*, both by the Hands of *Henry Rolle*, Esq. Also a Benefaction of One Pound sixteen Shillings, remitted by the Reverend Mr. *John Berriman*, from a Person who desires to be unknown, by the Hands of the Reverend Mr. *William Hay*. Also a Benefaction of Four Guineas, from a Lady who desires to be unknown, by the Hands of Mr. *Stukeley*. Also a Benefaction of Two Guineas, from a Person who desires to be unknown, by the Hands of the Reverend Mr. *Maddox*. Also a Benefaction of One Guinea, from a Person

who desires to be unknown, by the Hands of the Lord Bishop of *Bangor*. Also a Benefaction of Twenty-seven Shillings, by the Rev. Dr. *Slowcock*, from a Person who desires to be unknown. Also a Benefaction of Five Guineas, paid out of the Estate of Mr. *Barnabas Oley*, deceas'd, and remitted by the Mr. Archdeacon *Knight*. Also a Benefaction of Six Pounds Sixteen Shillings and Six Pence, collected from some of the Clergy of the Diocese of *Carlisle*, and remitted by the Reverend Dr. *Waugh*, Chancellor of *Carlisle*.

For all which Benefactions the Society have returned their Thanks by the Persons who reported or paid them, except those where the Benefactors have thought proper to conceal their Names, who are hereby desired to accept of the Thanks of the Society.

The SOCIETY direct their Missionaries to send them constantly, an Account of the Progress they make in their Missions; and they have received in this last Year, the following Accounts.

The Reverend Mr. *Killpatrick*, Missionary at *Trinity-Bay*, in *Newfoundland*, hath been obliged to come to *England* for a little Time, he brought with him a Letter to the Society, dated the 17th of *November*, 1737, *Trinity*, in *Newfoundland*, signed *Jacob Taverner*, and *Thomas Floyd*, wherein they in the Names of the Justices of the Peace, Church-Wardens, and Inhabitants of *Trinity-Bay*, do gratefully thank the Society for sending them a Missionary. They confess the Encouragement to a Missionary there, falls

falls short of the Sum Subscribed at first, by their catching little Fish for two or three Voyages, and selling at a bad Market. They therefore entreat the Society will increase his Allowance, that, together with their small Contributions, he may be able to subsist his Family among them, which is now done with much Difficulty. Mr. *Commodore Temple West*, in a Letter to the Lord Bishop of *London*, dated *Trinity-Bay*, 6th of *September*, 1737, writes thus; that as having the Honour to Command one of his Majesty's Ships to *Newfoundland*, he takes the Liberty of representing the Condition of the Clergyman residing at *Trinity*, and says he shall in one Word, the most comprehensive of all others, represent his Character, that he is a good Christian. He further solicits for an additional Allowance to him, that which he hath now being so small, that it is hardly possible for him to support himself and large Family of Children, especially if it be considered how extravagantly dear all Things are in that Country. The Society upon Consideration of these Letters, and of Mr. *Killpatrick's* Diligence in his Mission ever since he was employed, have made him a Gratuity of Ten Pounds. Mr. *Killpatrick* is now returned again to his Mission.

The MISSIONARIES in New-England have sent the Society the following Accounts of their Success in their Missions.

The Reverend Mr. *John Beach*, Missionary at *New-Town* in *Connecticut*, acquaints the Society the 8th of *September*, 1736, that he hath an Opportunity of writing but seldom, on account

count of his being at a great distance from *Boston*; That since his last he hath baptized 25 Children, and five Adults, and administered the Sacrament to 10 Persons more. The whole of his Communicants now is 105, but by reason of his People's living very far distant from each other, he seldom hath more than 50 Communicants together at once, and for this Reason, he administers the Sacrament every other Sunday. He writes, he hath lately, upon a repeated Invitation of the People of *Newark* in *New-Jersey*, visited them, where he performed Divine Service two Sundays, and had about three or four hundred Hearers that were very desirous of having a Minister settled among them, and were then about sending a Memorial to the Society.

The Reverend Mr. *Caner*, Missionary at *Fairfield*, writes, in a Letter dated the 13th of *September*, 1736, that he is safe arrived in *New-England*; and that he hath got a good State of Health, and is now capable of serving his Parish in a constant way; and that the Members of the Church increase in number and seriousness; he writes he hath baptized one Adult, seven Infants, and the Communicants are 84.

The Reverend Mr. *Arnold*, Itinerant-Missionary in *Connecticut*, in his Letter dated *West-haven* the 22d of *September*, 1736, writes, that after a long Passage and tedious fit of Sickness, he arrived with his Family there in *July* last. That he had, in the best Manner he could, attended performing Divine Service, in the several Towns to which he was appointed, preaching

two Sermons every Sunday, and frequent Lectures at other Times. That by Reason of the great distance of the Towns which are under his Care, his Work is chargeable and difficult. That he performed Divine Service last Sunday at *Milford*, one of the most considerable Towns in *Connecticut* Colony, where the Use of the Lords Prayer, the Creed, the Ten Commandments, or the Reading the Scripture in Divine Service, was never before known. There was a very numerous Auditory, most Attentive, and desirous to be Instructed.

The Reverend Mr. *Davenport*, lately Missionary at *Scituate*, writes, the 24th of *December*, 1736, that since his last, in *November*, 1735, he hath baptized 10 Infants, and received two Men and four Women to the Communion; that many now constantly attend the Church, who were formerly very much averse to it, and hopes the next Year will afford a larger increase of Sober and Religious Persons.

The Reverend Dr. *Cutler*, Missionary at *Boston*, writes, the 11th of *April*, 1737, that from the 6th of *September* last, he hath baptized 41 Infants and five Adults, whereof four were *Negro* Slaves, and hath received to the Holy Communion seven Persons. He writes, it is with great Satisfaction, he observes, that his own Church is free from Ferments and Uneasiness, but observes, not without Sorrow, the Advance of Infidelity and loose Principles in Parts about them, and Books which promote and cherish them

them, are imported in greater Number than those excellent Writings, which God hath enabled great and good Men to write, as Antidotes against them.

The Reverend Mr. *Samuel Johnson*, Missionary at *Stratford*, writes, the 7th of *September*, 1736, and thanks the Society for appointing the Reverend Mr. *Arnold*, Itinerant-Missionary, and thereby easing him of no small Part of the Burthen, which lay upon him. He says, he hath still three Parishes, and the half of a fourth, under his Care, all within the Bounds of *Stratford Town*, viz. The first Parish is *Stratford*, and the Parishes or Villages of *Ripton* and *Unity*, and part of *Stratfield*. He proposes hereafter, to preach once in two Months at *Ripton*, about eight Miles distant, and sometimes at *Norwalke*, which is about 20 Miles distant from *Stratford*, where there is a considerable number of People. He writes, that he hath admitted to the Communion since his last 22, and baptized 29, whereof three were Adults, and two of them Negroes, he baptized also two Negroe Children.

Several of the MISSIONARIES in New-York, New-Jersey, Pensilvania, and Carolina, have transmitted the following Accounts.

The Reverend Mr. *Stoupe*, Missionary at *New-Rochel*, in his Letter the 16th of *November*, 1736, writes, that the Church at that Place continues in a prosperous Condition, that the People do regularly attend Divine Service at all Seasons, that the last Time he had 36 at the

the Holy Communion, that this last Year he hath baptized eleven White Children and four Blacks.

The Reverend Mr. *Skinner*, Missionary at *Amboy*, acquaints the Society, in his Letter dated the 26th of *November*, 1736, that the Churches of *Amboy* and *Piscataway* are in a thriving Condition, and their Numbers increase. That since his last Account he hath baptized 23 Adults, and he hath new Communicants almost every Sacrament Day.

The Reverend Mr. *Charlton*, Catechist at *New-York*, acquaints the Society, in a Letter dated the 13th of *December*, 1736, that the Winter Season will not admit of an equal Number of Catechumens as the Summer; and says he finds several of the Negroes improve, tho' slowly, in the Knowledge of Christianity, and if the Society would bestow some Common-Prayer Books, and some Catechisms with brief Explanations, upon those Negroes who are able to read, it would greatly facilitate their pious Design. He adds, that in the last Year, he had baptized 34 Negroes, several of which were Adults. The Society immediately ordered 25 Common-Prayer Books and 50 Catechisms to be sent him, to be given to the Negroes.

The Reverend Mr. *Pugh*, Missionary at *Apoquinimick* in *Pennsylvania*, in his Letter dated the 10th of *February*, 1736-7, acquaints the Society, that upon his first entrance upon his

F

Mission

Mission, he found the Minds of the People much infected with loose Principles; yet now he hath the Satisfaction to find Things not so bad as he imagined, and hopes he shall be able hereafter, to give a satisfactory Account of the Progress he shall make in his Mission. He says he preaches two Sundays at *Apoquiniminck*, and one at St. George's, a Chapel of Ease, about 12 Miles distant from the Church, and hath a pretty large Congregation in both Places, and both seem likely to increase. He writes, he hath baptized a great number of Children, some Adults, and a few Negroes; and complains, the Masters of the Negroes are prejudiced against their being made Christians. He writes, that he hath dispersed all the Tracts the Society gave him, among the Poor People, who received them thankfully, and desires the Society would send him some Common-Prayer Books to be given to the Poor People, and a large Bible and Common-Prayer Book for the Church of *Apoquiniminck*, and the like for St. George's Chapel. The Society directed two Dozen of Common-Prayer Books should be sent him, to be distributed as he should think proper, and the Bibles and Common Prayer Books for the Use of the two Churches.

The Reverend Mr. *Backhouse*, Missionary at *Chester* in *Pensylvania*, in his Letter the 15th of *March*, 1736-7, writes, that next to a thorough Sense of having done his Duty, the good Effects his Labours have had, by the Blessing
of

of God upon those committed to his Charge, affords him the greatest Satisfaction. That this is the ninth Year of his being in *America*, that instead of a careless and lukewarm People, as he first found them, he hath now several Religious and Zealous Congregations. He constantly preaches two Sundays at *Chester*, one at *Marcus Hook*, and one at *Concord*, and frequently celebrates the Lord's Supper at *Chester* and *Concord*, where a good number of devout Communicants always attend. And says, he likewise regularly performs the Duty of Catechizing. He writes, that it is now eight Years since he began to collect a Congregation at *Pequea*, and neither the excessive heat in Summer, or cold in Winter, nor the great Expences of the Journey, have hindered him from Visiting them once every twenty eight Days, though the Church at *Pequea* is 40 computed Miles from *Chester*; and he is frequently obliged either in going thither, or returning back, to go out of his direct Course to baptize Children or visit the Sick; so that he can scarce ever compute it to be less than a Journey of a 100 Miles. He often baptizes eight or ten Children in the Church at once, besides considerable more at private Houses; and when he administers the Sacrament of the Lord's Supper, there are never fewer than between 40 and 50 Communicants. He says, the Members of the Congregation at *Pequea*, are many of them new Settlers and therefore Poor, and have never yet been able to bear his travelling Charges. He writes also, that after the

School at *Chester* was a Year vacant, the People employed as Schoolmaster, Mr. *James Houston*, a Person well recommended and of unspotted Character; they therefore earnestly desire the Society would confer their Benevolence of 10 Pounds a Year upon him, as they had done on the former Master. The Society have since appointed him Schoolmaster, with a Salary of 10 Pounds a Year.

The Reverend Mr. *Jenney*, in his Letter dated the 5th of *May*, 1737, writes, that he hath received the Box of Common-Prayer Books, and that he hath distributed them where he thought them most wanted, and received humble Thanks to the Society from every one of the Receivers of the same. He writes, that he hath baptized within the last Year 32, viz. three Adult Persons, one of which was a Negroe Man Slave, and 29 Infants.

The Reverend Mr. *Lindsay*, Itinerant-Missionary in *Pensylvania* and *New-Jersey*, writes, in his Letter dated the 9th of *March*, 1736-7, that he hath received the Bibles and Common-Prayer Books sent him by the Society, that he hath distributed them among the Poor People of his several Parishes, being first well certified by good Hands, of their Poverty, and setting down every ones Name in his Book. He says, the Congregation at *Bristol* was but small, not consisting of above 20 Families, but last Year hath very much increased. *Trent* in *New-Jersey*, is
above

bove 10 Miles by Land from *Bristol*, besides crossing the great *Delawar*; it is a pretty large Town, and in the great Country about it there are several of the Communion of the Church of *England*. *Amuel* is a large Country, and extends to the *Raritan* River; they have no Church but a large wide House, that the People meet in, and above 34 Miles from *Bristol*. That he choosēs in the Spring and in the Summer, to go there to baptize their Children and to preach among them. *Whiteclay-Creek* and *London-Grove*, are 60 Miles distant from his usual Place of Residence, *Bristol*. That he hath visited them and resided among them three Weeks, supplying them every Wednesday and Friday, besides Sundays: They are a great Body of People, and when he cannot officiate to them, they may go to the Church at *Newcastle*. There is likewise a little Church at *Allerton*, in East *New-Jersey*, about 12 Miles from *Trent*, which he supplies upon the Monday, where there is a considerable Body of People. He writes, that within ten Months past, he hath baptized 128, besides three Adults, and one Negroe Man.

The Reverend Mr. *Becket*, Missionary at *Lewes* in *Pensylvania* in his Letter dated the 2d of *August*, 1737, writes, that he hath been hindered from giving an Account of the State of his Parish, by Reason of his being taken ill of a dangerous Pleuresy. That he is now recovered, but contracted that Illness by exposing himself to

to the severities of a very cold Winter, in several distant Parts of the Country, where the Duties of his Office lead him; there being four Churches, having large Congregations, who zealously attend Divine Worship; and he thought it would be a shame for the Priest to stay at home, notwithstanding the rigour of the Season, when the People shewed so much Zeal to attend the Service of God. He writes, that in *July* last, he baptized 41 Children at the several Churches in that County, and at *Whitsunday* at one of his Churches he had 21 Communicants. That during the Time of his Sickness, for three Sundays he was utterly unable to do any Thing, but for the rest of the Sundays he was able to read Prayers to such of his Parishioners as came to visit him, and baptized several Infants and three Adults. He writes also, that there is no Clergyman of the Church of *England*, within the Distance of 60 Miles from *Lewes*, and that in his Travels he hath been requested and baptized several Families at different Times.

The Reverend Mr. *Leslie*, Missionary at *St. Paul's, South-Carolina*, in his Letter dated the 29th of *December*, 1736, acquaints the Society, that he goes on successfully in the Duties of his Mission, and hath baptized 34 Children and two Adults since his last Arrival, and had 17 Communicants at *Christmas*. That the greatest Part of the Parishioners are at too great a Distance from the Church, to attend Divine Service every Lord's Day, for which Reason they have petitioned the
General

General Assembly for leave to bring in a Bill, to empower them to build a Chapel of Ease in the Center of the Parish, which will in all probability be the Parish Church in a few Years. In the mean time, He says, he Officiates once a Month at a Planter's House, in a Corner of the Parish, called *Beach-Hill*, where he hath the Satisfaction to see the Congregation increase.

The Society have also received several Requests for Missionaries, from Congregations of People in the Plantations; but the present yearly Expence of the Society doth so very much exceed their certain yearly Income, that they have thought it not proper to increase their Expence.

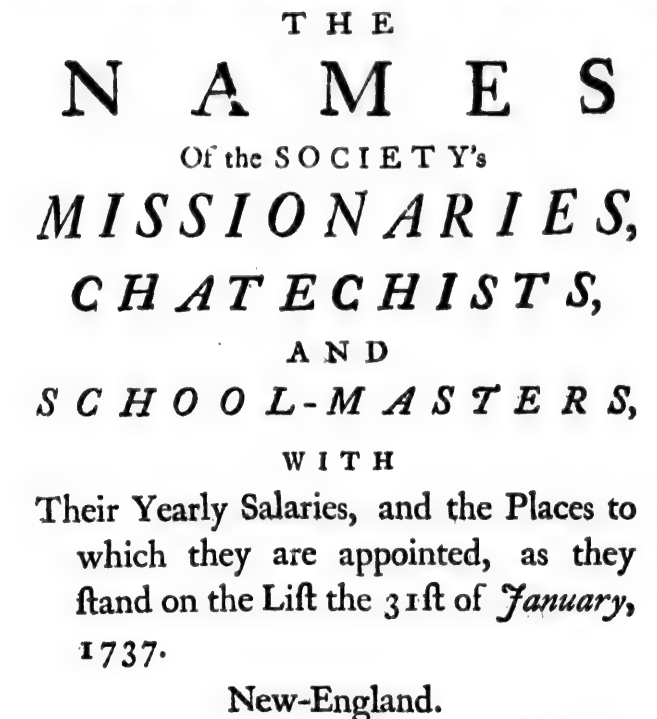
The Auditors of the Society have also examined the Accounts relating to the Estates in *Barbadoes*, devised to the Society by the late General *Christopher Codrington*, (which Estate is not applicable to the general Uses of the Society, but appropriated for several Uses in his Will mentioned) and find there hath been received within the Time before-mentioned on that Account, by Sale of 84 Hogsheads of Sugar, several Sums of Money, which, with 19 *l.* 5 *s.* the Ballance of last Years Account, amount in the whole to 1368 *l.* 4 *s.* 9 *d.*; and that there hath been expended on Account of the said Estates, in the Time aforesaid, the Sum of 1106 *l.* 9 *s.*

The

The Society have not yet been able to finish within-side the College at *Barbadoes*, directed to be built by General *Codrington*. The Cafe without is compleated, but by Reason of a Debt due to the Society from that Estate, they are obliged to defer finishing within; but hope that in about two Years that Incumbrance will be discharged, and then the Society design speedily to compleat the whole.

The Auditors of the Society likewise in the examination of their Accounts, have observed to the Society, that their Disbursements by Payment of yearly Salaries to Missionaries, Catechists, Schoolmasters, &c. supplying them with large quantities of Books, proper and useful in their Missions, and other accidental Charges; do always exceed their certain yearly Income, which arises by the Subscriptions of their Members, Rent of Lands and by Money laid out in Securities, in a very considerable Sum; but that this Deficiency hath, through the good Providence of God, been hitherto supplied by Benefactions and Legacies, occasionally given to the Society, by well disposed Persons.

T H E



M	R. Honeyman,	<i>Missionary at Rhode-</i>	<i>Island</i>	-	-	-	70
	Mr. Pigot,	<i>Missionary at Marble-Head</i>					60
	Dr. Mac-Sparran,	<i>Missionary at Naraganset</i>					70
	—	<i>Ditto for officiating at Warwick</i>					30
	Mr. Plant,	<i>Missionary at Newbury</i>					60
	Dr. Cutler,	<i>Missionary at Christ-Church in</i>	<i>Boston</i>	-	-	-	70
					G	Mr. Miller,	

	<i>l.</i>	
Mr. Miller, Missionary at Braintree	-	60
Mr. Usher, Missionary at New-Bristol		60
Mr. Grainger, School-Master at Boston		15
Mr. Johnson, Missionary at Stratford in Connecticut	} - - -	70
Mr. Caner, Missionary at Fairfield in Connecticut	} - - -	50
Mr. Browne, Missionary at Portsmouth in New-Hampshire	} - - -	60
— Ditto for officiating at Kittery	-	15
Mr. Watts, School-Master at Annapolis Royal		20
Mr. Seabury, Missionary at New-London		50
Mr. Beach, Missionary at New-Town and New-England	} - - -	50
Mr. Taylor, School-Master at Providence		10
Mr. Brockwell, Missionary at Scituate		60
Mr. Browne, School-Master at Stratford		15
Mr. Punderson, Itinerant-Missionary in New-England	} - - -	70
Mr. Arnold, Itinerant-Missionary in Connecticut	} - - -	30
Mr. Peden, School-Master at Canso	-	10

Newfoundland.

Mr. Kilpatrick, Missionary at Trinity-Bay	40
---	----

New-York.

Mr. Standard, Missionary at West-Chester	50
Mr. Colgan, Missionary at Jamaica, Long-Island	} 50
Mr. Jenny,	

1.

Mr. Jenny, Missionary at Hempstead, Long- Island	} 50
Mr. Gilderfleeve, School-Master at Hempstead	10
Mr. Purdy, School-Master at Rye	15
Mr. Noxon, School-Master at New-York	20
Mr. Stoupe, Missionary at New-Rochel	50
Mr. Charlton, Catechist at New-York	50
Mr. Forster, School-Master at West-Chester	20
Mr. Taylor, School-Master at Staten-Island	15
Mr. Wetmore, Missionary at Rye	50
Mr. Barclay, Missionary at Albany, and to the Mohawk-Indians	} 50
Mr. Keeble, School-Master at Oyster-Bay, Long-Island	} 10
Mr. Dwight, School-Master at North-Castle	10
Mr. Browne, Missionary at Brook-Haven	60
Mr. Harrison, Missionary at Staten-Island	50
Mr. Willet, School-Master at Jamaica on Long-Island	} 15

New-Jersey.

Mr. Vaughan, Missionary at Elizabeth- Town	} 60
Mt. Skinner, Missionary at Amboy	60
Mr. Campbell, Missionary at Burlington	60
Mr. Ellis, School-Master at Burlington	20
Mr. Miln, Missionary at Monmouth-County	60
Mr. Pierson, Missionary at Salem	60

G 2

Pensylvania.

Pensylvania.

	l.
Mr. Ross, Missionary at Newcastle	70
Mr. Becket, Missionary at Lewes	60
Mr. Pugh, Missionary at Apoquinimick	60
Mr. Backhouse, Missionary at Chester	60
Mr. Howie, Missionary at Oxford and White-marsh	60
Mr. Currie, Missionary at Radnor and Perquimona	60
Mr. Usker, Missionary at Kent-County	60
Mr. Lindsay, Itinerant-Missionary in Pennsylvania and New-Jersey.	60

North-Carolina.

Mr. Boyd, Itinerant-Missionary there	80
--------------------------------------	----

South-Carolina.

Mr. Hasel, Missionary at St. Thomas's	50
Mr. Guy, Missionary at St. Andrew's	50
Missionary at Christ-Church	50
Mr. Roe, Missionary at St. George's	30
Mr. Leslie, Missionary at St. Paul's	50
Mr. Jones, Missionary at St. Helen's	50
Mr. Dwight, Missionary at St. John's	50
Mr. Millechamp, Missionary at St. James's	50
Goosecreek	
Mr. Thompson, Missionary at St. Bartholomew's	40
Mr. Fordyce, Missionary at Prince Frederick's Parish	30

GEORGIA.

G E O R G I A.

Mr. *Westley*, *Missionary* - - l.

The Bahama-Islands.

Mr. *Smith*, *Missionary* - - 60

Total 3020

N. B. The Society allow Ten Pounds worth of Books to each Missionary for a Library, and Five Pounds worth of Small Tracts to be distributed among their Parishioners; and several other Parcels of Books as Occasion offers, and where the Society find them wanting.



A N



A N
A B S T R A C T
O F T H E
C H A R T E R
O F T H E

*Society for the Propagation of the Gospel
in Foreign Parts.*



WILLIAM the Third, by the
Grace of God, of *England, Scot-
land, France, and Ireland*, King,
Defender of the Faith, &c. To all
Christian People, to whom these
Presents shall come, Greeting.

I. Whereas we are credibly informed, that in
many of our Plantations, Colonies, and Factories
beyond the Seas, belonging to our Kingdom of
England, the Provision for Ministers is very mean;
and many others of Our said Plantations, Colonies,
and Factories, are wholly destitute and unpro-
vided

vided of a Maintenance for Ministers, and the Publick Worship of God ; and for lack of Support and Maintenance for such, many of Our loving Subjects do want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity ; and also for want of Learned and Orthodox Ministers, to instruct our said loving Subjects in the Principles of true Religion, divers *Romish* Priests and Jesuits are more encouraged to pervert and draw over our said loving Subjects to *Popish* Superstition and Idolatry.

II. And whereas We think it Our Duty, as much as in Us lies, to promote the Glory of God, by the Instruction of our People in the Christian Religion ; and that it will be highly conducive for accomplishing those Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them ; and that such other Provision be made, as may be necessary for the Propagation of the Gospel in those Parts.

III. And whereas we have been well assured, That if We would be graciously pleased to erect and settle a Corporation, for the receiving, managing, and disposing of the Charity of Our loving Subjects, divers Persons would be induced to extend their Charity to the Uses and Purposes aforesaid.

IV. Know ye therefore, That We have, for the Considerations aforesaid, and for the better
and

and more orderly carrying on the said charitable Purposes, of Our special Grace, certain Knowledge, and mere Motion, Willed, Ordained, Constituted, and Appointed, and by these Presents, for Us, Our Heirs and Successors, do Will, Ordain, Constitute, Declare, and Grant, That the most Reverend the Lords Archbishops of *Canterbury* and *York*, the Bishops of *London* and *Ely*, the Lord Almoner and Dean of *Westminster* for the Time being, and several others of the Lords the Bishops, the Nobility and Gentry, to be erected in Manner as hereafter directed, be, and shall for ever hereafter be, and by Virtue of these Presents, shall be one Body Politick and Corporate, in Deed and in Name, by the Name of, *The Society for the Propagation of the Gospel in Foreign Parts*.

V. And that by the same Name they shall have perpetual Succession.

VI. And that they shall be able and capable in Law to purchase 2000 *l. per Annum* Inheritance, and Estates for Lives or Years, Goods and Chattles of any Value; and to Grant or Demise the said Estates for thirty-one Years in Possession only, and not in Reversion, at the full Rent, in case no Fine be taken; and in case a Fine be taken, a Moiety, at least, of the full Value shall be reserved.

VII. And that by the Name aforesaid, they shall, and may be able to Plead, and be Impleaded,

pleaded, and to act and do all other Matters, in as ample Manner and Form as any other Subjects of this Realm, or any other Body Corporate within this Realm of *England*, can or may do.

VIII. And that the said Society for ever hereafter shall have a common Seal; and that it may be lawful for them to alter the said Seal, as they shall think best.

IX. And for the better Execution of the Purposes aforesaid, We do grant to the said Society, that they shall Yearly meet on the third *Friday* in *February*, between Eight and Twelve in the Morning, at a convenient Place appointed by the Society, to chuse a President, one or more Vice-presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers for the Year ensuing; who shall take an Oath for the due Execution of the Office they are chosen into.

X. And our farther Will and Pleasure is, That the First President of the said Society, shall be *Thomas*, by Divine Providence, Lord Archbishop of *Canterbury*, who in Thirty Days after the passing of this Charter, shall issue Summons to the Members of the Society to meet and elect Vice-presidents, a Treasurer, or Treasurers, Auditors, Secretary, and other Officers, to continue till the third *Friday* in *February*, 1701.

XI. And that if any Officer die, or be removed, the President, or one of the Vice-presidents,
H

dents, may summon the Members of the Society to meet, and chuse another in his Place.

XII. And we do further Grant, That the said Society shall meet to transact Business on the third *Friday* in every Month, or oftner if need be; and at such Monthly Meetings may elect such Persons to be Members of the Corporation as they shall see fit.

XIII. But our Will and Pleasure is, That no Act of the Society shall be valid, unless the President, or some Vice-president, and seven other Members, be present, and the Majority of them consenting thereto.

XIV. And our further Will and Pleasure is, That the said Society may, at the First and Second Meeting of the Society, or at any Meeting on the third *Friday* in the Months of *November*, *February*, *May*, and *August*, Yearly for ever, and at no other Meetings of the Society, make By-Laws, and Execute Leases.

XV. And that the said Society, at any Meeting, may depute fit Persons to take Subscriptions, and collect Money contributed for the Purposes aforesaid.

XVI. And may remove such deputed Persons, and cause publick Notifications of this Charter, and the Powers thereby granted, in such manner
as

as they shall think most conducive to the Furtherance of the said Charity.

XVII. And our further Will and Pleasure is, That the said Society shall Yearly give account to the Lord Chancellor, or Lord Keeper, and two Chief Justices, or any two of them, of all Monies received and laid out by them, &c. Witness Our Self at *Westminster*, the Sixteenth Day of *June*, in the Thirteenth Year of our Reign.

Per Breve de Privato Sigillo,

COCKS.





A
L I S T
OF THE
M E M B E R S
OF THE

Society for the Propagation of
the Gospel in Foreign Parts.

Drawn up in an Alphabetical Order.



A.

MOST Reverend *Hugh*, Lord Archbishop
of *Armagh*.
Right Reverend *Isaac*, Lord Bishop of *St. Asaph*.
Francis Annesley, Esq.
Francis Astry, D. D. Treasurer of *St. Paul's*.
Israel Anthony Aufrere, M. A.

B.

RIGHT Reverend *John*, Lord Bishop of
Bath and Wells.
Right Reverend *Thomas*, Lord Bishop of *Bangor*.
Right Reverend *Thomas*, Lord Bishop of *Bristol*.
John

John Baron, D. D. Dean of *Norwich*.
Francis Barnard, D. D.
Philip Bearcroft, D. D. Preacher of the *Charter-*
house.
Samuel Baker, D. D. Refidentiary of *St. Paul's*.
Edward Barker, Esq.
Cutts Barton, M. A.
James Basnage, M. A. at the *Hague*.
Mr. Isaac Behagel, Merchant at *Frankfort*.
Richard Bentley, D. D. Master of *Trinity-College*,
Cambridge.
William Belitha, Esq.
William Berriman, D. D. Fellow of *Eaton*.
John Bettefworth, I. L. D. Dean of the *Arches*.
William Tyrcbe, D. D. Chancellor of *Worcester*.
Thomas Blackwell, M. A.
Henry Bland, D. D. Dean of *Durham*.
Jonathan Blenman, Esq. Attorney General in
Barbadoes.
Frederick Bonet, Esq.
R. Bolton, D. D. Dean of *Carlisle*.
— *Booth*, D. D. Dean of *Windsor*.
Nathaniel Booth, Esq.
Robert Breton, M. A.
Rad. Bridges, D. D.
Henry Briggs, D. D.
William-Tredwell Bull, M. A.
Richard Bundy, D. D. Prebendary of *Westminster*.
— *Blewit*, M. A.

C.

MOST Reverend *John*, Lord Archbishop
of *Canterbury*, President.
Right Reverend *George*, Lord Bishop of *Carlisle*.
Right

Right Reverend *Samuel*, Lord Bishop of *Chester*.
 Right Reverend *Francis*, Lord Bishop of *Chichester*.

Right Reverend *George*, Lord Bishop of *Cloyne*.
 Right Hon. *John* Lord *Carteret*.

Joseph Casberd, M. A. Prebendary of *Bristol*.

Nathaniel Castleton, Esq.

Mr. *Matthew Christoffers*, Merchant at *Amsterdam*.

Thomas Carter, D. D. Fellow of *Eaton*.

Christopher Clarke, Archdeacon of *Norwich*.

Sir *Thomas Clarke*.

Alured Clarke, D. D. Prebendary of *Winchester*.

The Hon. *John Comings*, Esq. one of the Judges
 of his Majesty's Court of Common-Pleas.

John Conybear, D. D. Dean of *Christ-Church*.

Thomas Clendon, Esq.

Edward Conyers, Esq.

Sir *Clement Cotterel*.

Rowland Cotton, Esq.

Daniel Coxe, Esq.

Hon. *Charles Craven*, Esq.

Samuel Cresswicke, D. D. Dean of *Bristol*.

Sir *Thomas Crosse*, Bart.

Thomas Cartwright, D. D. Archdeacon of *Colchester*.

D.

Right Reverend *Edward*, Lord Bishop of
Durham.

Right Reverend *Nicolas*, Lord Bishop of St.
David's.

Richard Dalton, Esq.

Right Hon. *William* Lord *Digby*.

The

The Hon. and Rev. *Henry Dawson*, D. D.
Daniel Debat, M. A.
Julius Deeds, M. A.
John Denne, D. D. Archdeacon of *Rocheſter*.
Francis Dickens, Eſq.
Sir *John Dolben*, Bart. D. D. Prebendary of
Durham.
John Dudley, Archdeacon of *Bedford*.

E.

Right Reverend *Thomas*, Lord Biſhop of *Ely*.
Right Reverend *Stephen*, Lord Biſhop of
Exeter.
Vigerus Edwards, Eſq.
Kingsmill Eyre, Eſq.

F.

Frederick *Frankland*, Eſq.
Dr. *Fabritius*, Profeſſor of Divinity at *Leyden*.

G.

Right Reverend *Martin*, Lord Biſhop of
Glouceſter.
Henry Gally, D. D. Prebendary of *Glouceſter*.
Sir *John Gonſon*.
Thomas Greene, Eſq.
The Hon. Mr. *Gulman*, Reſident for his Maſteſty
at *Frankfort*.
Brampton Gurdon, M. A. Archdeacon of *Sudbury*.

H.

Right Reverend *Henry*, Lord Biſhop of *Hereford*.
Henry Hall, Eſq.
Gideon Harvey, M. D.

William

William Hay, M. A.

John Hay, D. D.

Thomas Hayter, M. A. Archdeacon of York.

Humphrey Henchman, L. L. D. Chancellor of London.

Jacob Henderson, M. A.

John Heylin, D. D.

Joseph Hill, M. A. Chanter of St. David's.

James Hotchkis, M. A.

Christopher Hussy, D. D.

Archibald Hutcheson, Esq.

I.

*H*ENRY Johnson, L. L. D. Chancellor of *Landaff*.

Nicholas Jeffreys, Esq.

K.

*A*BEL Ketelbey, Esq.

Robert Ketelbey, Esq. Serjeant at Law.

Samuel Knight, D. D. Archdeacon of Berks.

L.

*R*IGHT Reverend *Edmund*, Lord Bishop of *London*.

Right Reverend *Richard*, Lord Bishop of *Lincoln*.

Right Reverend *John*, Lord Bishop of *Landaff*.

Right Reverend *Richard*, Lord Bishop of *Lichfield and Coventry*.

John Lynch, D. D. Dean of Canterbury.

Samuel Lisle, D. D. Archdeacon of Canterbury.

Reverend *Amy Lullin, of Geneva.*

M.

*T*H E Right Hon. *Thomas Earl Malton.*

George Maddocks, M. A.

Thomas

Thomas Mangey, D. D. Prebendary of Durham.

Margaret Professor Oxon.

Margaret Professor Cantab.

John Mason, M. A.

Ossory Medlicot, M. A.

William Melmounth, Esq.

Samuel Moody, M. A.

John Morrice, D. D.

Col. Lewis Morris.

N.

Right Reverend *Robert*, Lord Bishop of
Norwich.

Charles Naylor, L. L. D. Dean of Winchester.

John Needham, M. A.

O.

Right Reverend *Thomas*, Lord Bishop of
Oxford.

Sir Arthur Owen, Bart.

P.

Right Reverend *Robert*, Lord Bishop of *Pe-*
terborough.

Robert Palmer, D. D.

Thomas Pardo, D. D. Principal of Jesus-College,
Oxon.

Mr. Ferdinando-John Paris.

Zachary Pearce, D. D.

John Pelling, D. D. Canon of Windsor.

Ralph Perkins, D. D. Prebendary of Ely.

Sir Erasmus Philipps, Bart.

Honourable Col. Richard Philipps.

Edward Poole, M. A. Prebendary of Brecknock.

Matthew Postlethwayte, M. A.

I

Right

R.

Right Reverend *Joseph*, Lord Bishop of
Rocheſter, Dean of *Weſtminſter*.
 The Right Honourable the Lord Chief Baron
Reynolds.

Brock Rand, M. A.

George Rye, D. D.

Regius Profeſſor *Oxon*.

Regius Profeſſor *Cantab*.

Carew Reynell, D. D. Chancellor of *Briſtol*.

William Richardſon, D. D. Prebendary of *Lincoln*.

Henry Rolle, Eſq.

Joſeph Roper, D. D.

S.

Right Reverend *Thomas*, Lord Biſhop of
Salisbury.

Right Reverend *Thomas*, Lord Biſhop of *Sodor*
 and *Man*

Lewis Saurin, M. A.

George Sayer, Archdeacon of *Durham*.

Robert Shippen, D. D. Principal of *Brazen-Noſe*-
College, *Oxon*.

Honourable *Samuel Shute*, Eſq.

Joſeph Smith, D. D. Provost of *Queen's-College*,
Oxford.

Mr. *Philip Smith*, Merchant.

Thomas Spateman, M. A. Prebendary of *St. Paul's*.

Honourable Col. *Spotswood*.

John Stevens, Eſq.

Philip Stubbs, B. D. Archdeacon of *St. Alban's*.

John Sutton, M. A. Prebendary of *Briſtol*.

Benjamin Sweet, Eſq.

Thomas

T.

Thomas Tenison, D. D. Chancellor of Oxford.
Robert Thistlethwaite, D. D. Warden of
Wadham.

Thomas Tipping, M. A.

John Thorold, Esq.

John Tittle, M. A.

Mr. John Torriano, Merchant.

Thomas Troyte, M. A.

Andrew Trebeck, B. D.

Robert Tyrwhit, D. D. Archdeacon of London.

V.

James Vernon, Esq.

W.

Right Reverend John, Lord Bishop of Worcester.

Daniel Waterland, D. D. Archdeacon of Middlesex.

David Wilkins, D. D. Archdeacon of Suffolk.

John Waugh, D. D. Chancellor of Carlisle.

Henry Whall, M. A.

Thomas Williams of Merthyr, Prebendary of Brecknock.

Mr. Samuel Wragg, Merchant.

Thomas Wilson, M. A.

Mountague Wood, M. A. Prebendary of Wells.

Y.

MOST Reverend Lancelot, Lord Archbishop of York.

A
L I S T
OF THE
BISHOPS, DEANS, &c.

Who have Preach'd before the SOCIETY
*for the Propagation of the Gospel in
Foreign Parts.*

- Anno*
1701. **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.
1702. The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.
1703. The Lord Bishop of *Sarum*, Dr. *Burnet.*
1704. The Lord Bishop of *Lichfield* and *Coventry*,
-Dr. *Hough.*
1705. The Lord Bishop of *Chichester*, Dr.
Williams.
1706. The Lord Bishop of *St. Asaph*, Dr. *Beveridge.*
1707. The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.
1708. The Lord Bishop of *Chester*, Sir *William*
Dawes.
1709. The Lord Bishop of *Norwich*, Dr. *Trimnel*,
1710.

1710. The Lord Bishop of *St. Asaph*, Dr. *Fleetwood*.
1711. The Reverend Dr. *Kennet*, Dean of *Peterborough*.
1712. The Lord Bishop of *Ely*, Dr. *Moore*.
1713. The Reverend Dr. *Stanhope*, Dean of *Canterbury*.
1714. The Lord Bishop of *Clogher*, Dr. *Asb*.
1715. The Reverend Dr. *Sherlock*, Dean of *Chichester*.
1716. The Reverend Mr. *Hayley*, Canon-Residentiary of *Chichester*.
1717. The Lord Bishop of *Hereford*, Dr. *Bisse*.
1718. The Lord Bishop of *Lichfield* and *Coven-try*, Dr. *Chandler*.
1719. The Lord Bishop of *Carlisle*, Dr. *Bradford*.
1720. The Reverend Dr. *Waddington*.
1721. The Lord Bishop of *Bristol*, Dr. *Bolter*.
1722. The Reverend Dr. *Waugh*, Dean of *Gloucester*.
1723. The Lord Bishop of *Ely*, Dr. *Greene*.
1724. The Lord Bishop of *St. Asaph*, Dr. *Wynn*.
1725. The Lord Bishop of *Gloucester*, Dr. *Wilcox*.
1726. The Lord Bishop of *Norwich*, Dr. *Leng*.
1727. The Lord Bishop of *Lincoln*, Dr. *Reynolds*.
1728. The Lord Bishop of *Hereford*, Dr. *Edger-ton*.
1729. The Reverend Dr. *Pearce*.
1730. The Reverend Dr. *Denne*, Archdeacon of *Rochester*.
1731. The Reverend Dr. *Berkeley*, Dean of *Londonderry*.

1732.

1732. The Lord Bishop of *Lichfield and Coventry*, Dr. *Smallbroke*.
1733. The Reverend Dr. *Maddox*, Dean of *Wells*.
1734. The Lord Bishop of *Chichester*, Dr. *Hare*.
1735. The Reverend Dr. *Lynch*, Dean of *Canterbury*.
1736. The Lord Bishop of *St. Davids*, Dr. *Clagett*.
1737. The Lord Bishop of *Bangor*, Dr. *Herring*.

T H E E N D.



SEVERAL Charitable Persons being inclined to leave LEGACIES to this Society; the Society have thought proper to publish a FORM how such LEGACY may be expressed, to prevent any Scruple which may arise concerning the same.

ITE M, *I give to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, the Sum of*
to be applied towards carrying on the Charitable Purposes for which they were Incorporated.

Direct to *William and Thomas Tryon,*
Esqrs. MERCHANTS in *Lime-Street,*
TREASURERS to the Society.

And to the Reverend Dr. *Humphreys,*
SECRETARY, at his House in *Warwick-Court, Warwick-Lane, London.*

*BOOKS Printed for J. and J. PEMBERTON,
at the Golden-Buck, against St. Dunstan's
Church, in Fleet-Street, 1738.*

1. **A** SERMON Preached before the Incorporated SOCIETY
for the Propagation of the GOSPEL in Foreign Parts;
at their Anniverfary Meeting in the Parifh Church
of St. Mary-le-Bow, on Friday, February 20, 1735.
By JOHN LYNCH, D. D. and Dean of Canterbury.

1. A Sermon Preached before the Incorporated SOCIETY for
the Propagation of the GOSPEL in Foreign Parts; at their
Anniverfary Meeting in the Parifh Church of St. Mary-le-Bow, on
Friday, February 18, 1736.

2. A Sermon concerning Edifying. Preached at All Saints Church
in Northampton, Auguft 11, 1726; at the Triennial Vifitation of
the Right Reverend Father in God, WHITE, Lord Bifhop of
Peterborough.

3. The Recompence of God's faithful Stewards: A Sermon
Preach'd before the Right Honourable the Lord Mayor, the Alder-
men, and the Governours of the feveral Hospitals of the City of
London; at the Parifh Church of St. Bridget, on Tuesday in Eafter-
Week, April 8, 1729.

4. A Sermon Preach'd before the Houfe of LORDS, in the Abbey-
Church at Weftminfter, upon Friday, January 30, 1735, being the
Day appointed to be kept as the Day of the Martyrdom of King
CHARLES I.

*These four by the Right Reverend Father in God, NICOLAS
Lord Bifhop of St. DAVIDS.*

The Ufe and Intent of Prophecy in the feveral Ages of the
World, in Six Difcourfes, deliver'd at the Temple Church, in April
and May, 1724. Publish'd at the Defire of the Mafters of the
Bench of the Two Honourable Societies. To which are added
Four Differtations: I. The Authority of the Second Epiftle of
St. Peter. II. The Senfe of the Antients before Chrift, upon the
Circumftances and Confequences of the Fall. III. The Bleffing of
Judah, Gen. xlix. IV. Chrift's Entry into Jerufalem. The
Third Edition, corrected. Price Four Shillings and Six-Pence.
By the Right Reverend Father in God, THOMAS Lord Bifhop
of SALISBURY.

